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THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No. 3.

FORTY YEARS A SPIRITUALIST.

Professor J. Marion Gale was born in Illinois in 1836; moved to Oregon in 1853 and has been the Principal of Roseburg Academy and Washington Academy, and editor of two papers in that State. He received a commission in the Army in 1864, and served to the close of the civil war.

Mr. Gale is well known to the readers of the JOURNAL as an able contributor to its columns, both as a poet and prose-writer. Being highly



J. MARION GALE, [Student of Nature,] Bangor, Wash.

inspirational, witty and sarcastic, when writing on theological dogmas, his genius proves a two-edged sword in battle with the hosts of error. He has been a Spiritualist for 40 years, and can now testify to the truth of the "Communion of the Saints"—spirits decarnate with spirits incarnate. He tells of his conversion to, and faith in the solace and comfort of, the Spiritual philosophy, in the following brief paragraph:

"I was compelled by the evidence to admit the truth of spirit communication with mortals, in

1857, and could no more doubt it now than the plainest facts of history. The philosophy spirits have given to the world is quite sufficient, if accepted, to make people happy both here and hereafter."

Here is a man who has been the principal of two academies, editor of two papers and an officer in the late war, and who, after 40 years' experience in Spiritualism, asserts the truth of its claims and that its philosophy "is quite sufficient to make people happy." Let the mental pigmies who say there is "nothing in Spiritualism" retire to the shadows, and let the world's truly great men—Crookes, Zollner, Flammarion, Hare, and scores of other great scientists who agree with Mr. Gale—come forth and shine in their brightness.

The signs of the times are full of promise, the harvest is ripe, and with the army of faithful reapers, of which we boast, like J. Marion Gale, it cannot long resist the sickles of truth which they so industriously wield.—E. G.

RELY UPON YOURSELVES.

Let us reason from material as well as moral and spiritual standpoints. If you rear a child to always depend on its parents for all it has, it will become very indolent and not exercise its faculties to become self-supporting. Will not the same law hold good on the higher plane of moral and spiritual life? We wish for happiness, but violate nature's law and suffer the consequence of the violation. Then we pray some idol to have mercy on us, instead of obeying nature's law and growing wise and happy.

The reformation will not come by praying to idols, no matter what name you give to them; nor will it come by depending on our spirit friends, although they oftentimes assist us in various ways, but the great fountain of life is always open for all organized life to draw various supplies.

The coming religion will be the religion of nature, or obedience to nature's law—growing a healthy body and developing wise and happy faculties.

A. C. DOANE.

HARVEST TIME.

By Spirit John Pierpoint, through the Organism of Lida B. Browne.

The harvest is now ready to be garnered in. The seed has been sown, of the truth of life eternal; it has been nurtured, some on good and some on bad soil, but it has ripened into a harvest that is yours now to gather. Will you let it remain out, where the cold blasts of winter will chill and kill the tender fruit, or will you try to work now for a little while till it is safely stowed away from danger?

Many are anxious to join in the good work, but are repelled from lack of harmony within the ranks of Spiritualism. They stay outside till the frosts of theology kill the tender belief that should find a safe shelter in the fold of those who know there is life after death.

Some are hungering for this blessed assurance, but dare not enter the meetings or circles where such knowledge is to be obtained for fear of ostracism. If it was more popular they would seek admission, and not cling to the husks when the wheat was within their grasp. How can this result be obtained is a question that should demand the attention of Spiritualists. Here stands hundreds, yea thousands ready to be convinced; they have the hope and would like the proof. Their eyes have had a peep into the glories of eternal life with all its possibilities, yet there they stand on the threshold not daring to enter.

Are you as Spiritualists to blame for this condition? Are you doing all you can to attract outsiders to the meetings, and by your own lives show that your philosophy is grander, deeper, purer than the old myths taught for ages? These are interrogations for each to answer for him or herself, and if the tiny voice within censures, commence at once to spiritualize your own natures, so as to attract others to the ranks.

Organization must be the keynote. It is by that way alone, as your system of society is now based, that you can win success. With temples and halls dedicated to spiritual work, untainted by worldly desires and aims; with stationed lecturers and mediums who do not have to barter with the people for mere sustenance, and can place themselves in a receptive condition, so as to get the brightest and best from the spirit world to give to a hungry public, and with excellent music to harmonize conditions, a religion can be given to the world that will revolutionize society as it is to-day.

Many are the slaves of conditions that could easily be corrected if people would set earnestly to work to remedy them. There is no subject or condition of affairs that demands the attention of humanity, that should not be taken cognizance of by Spiritualists. To round out and perfect your natures while yet on earth, you cannot afford to be one-sided. When convinced that your loved ones "gone before" can return and communicate in various ways, spread the joyful news to others and then take a step forward yourself.

Do not always remain in the primary class; there is much beyond for you to grasp. Seek to attain it, but do not keep your head in the clouds to the exclusion of assisting others to rise who

have not your advantages. By helping those around you in the physical world, you will draw a class of companions from the spirit spheres who will cheer you along, and help you attain the soul growth so much to be desired. The farther you advance while yet in the mortal form, the farther you will be ahead when you put off the flesh.

If you are one of the fortunate ones, financially, educationally, intellectually or morally, you have a trust reposed in your hands to uplift others. If you use your means, talents or gifts selfishly, for your own personal aggrandizement, you will regret it later on when your eyes are open to the great possibilities beyond, and how much farther you could be ahead if you had only used them rightly. Forewarned is forearmed. It is better to have no regrets.

There are many around you needing your assistance, for in the present stage of civilization, you have the poor, sick and anguished souls with you. Be their comforter. But you cannot do this if you are yourself in distress or sickness, either mentally or physically. The spiritual disturbances are harder to overcome than the physical oftentimes, and need more patience, courage and moral strength.

When you as a class show the outside world the treasures which are locked up in the word Spiritualism, and the beauties and comforts it sheds on its believers, all will want to enter the fold. They will not stand outside waiting and watching, fearful to enter. There will be an attraction that cannot be resisted. They now stand ready to be gathered in. The harvest is ready. Will you accept of it, or reject it? It rests with you.

I have worked patiently for years on this side of life, helping others as well as myself to undo the acts of selfishness and unkindness done in the flesh. If I had the light when on earth that I now possess, I would have done differently, and thus been further ahead in my soul growth. Seeing the dangers, as well as future possibilities of the cause, I cannot refrain from writing plainly and sounding a warning note. Take it kindly and profit thereby.

JOHN PIERPOINT.

WHAT IS KARMA?

WM. EMMETTE COLEMAN.

Member American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, Pall Text Society, Egypt Exploration Fund; Honorary Member Brooklyn Ethical Association; Honorary Associate Society for Psychical Research, London, Eng., etc., etc.

Buddhism maintains that . . . there is nothing eternal; the very kosmos itself is passing away; nothing is, everything becomes; and all that you see and feel, bodily and mentally, of yourself will pass away like everything else; there will only remain the accumulated results of all your actions, words, and thoughts . . . The link between one life and another is a mere word.—this wonderful hypothesis, this airy nothing, this imaginary cause beyond the reach of reason,—the individualized and individualizing form of Karma.—T. W. Rhys Davids' "Buddhism," pp. 105, 106.

Nowadays in psychical literature we find much about Karma. Through Theosophy this term has been introduced into Spiritualism, and in some quarters among the Spiritualists there is manifest a disposition to accept as truth the doctrines involved in this word. In the furtherance of gen-

une truth, as distinct from Oriental pseudo philosophy, I purpose, in a series of brief articles, to show just what Karma is, and the true character of the doctrine with which it is interwoven, particularly in its occidental phases as taught by Theosophy and welcomed by certain Spiritualists.

Karma is an ancient Sanskrit word (pronounced Kurma in that language, but usually in English sounded as spelled,—kar-ma, instead of kur-ma), and it means, primarily, action, deed, performance, doing. It is derived from the Sanskrit word *kri*, signifying to do, to make, to perform. In its extended sense, as a philosophico-religious term, it was used in ancient Hinduism or Brahmanism before the advent of Buddhism in the world. Buddhism is an offshoot from Brahmanism, just as Christianity is an offshoot of Judaism, and Blavatskyan Theosophy is an offshoot of Spiritualism. The founder of Buddhism, Gautama Shakyamuni, who claimed to have become the Buddha, that is, the "enlightened one," was educated a Brahman, and the bases of his philosophy are essentially Brahmanical. From Brahmanism, Buddha accepted as unquestionable truths the dogmas of re-incarnation and Karma. The latter, Karma, he emphasized much more than had the Brahmins; and it may be said to be the great central principle in Buddhist philosophy.

The law of Karma, in Buddhism, may be explained thus: Each human being is an aggregate of five *skandhas*; namely, *Rupa*, the material attributes; *Vedana*, the sensations; *Sanna*, the abstract ideas; *Sankhara*, the tendencies or potentialities; and *Vinnana*, thought, reason. These five constitute the whole individual. In none of them, nor in the group as a whole, does there exist such a thing as a soul or ego. Buddha denied emphatically the existence in nature of such a thing as a soul or an independent entity or ego. In genuine Buddhism there is neither God nor soul; practically it is atheistic and materialistic. At death the five *skandhas* are dissolved, and the individuality, which was formed by those *skandhas*, is also dissolved into eternal nothingness. Nothing survives except—Karma, the "doing." According to the actions of the deceased person have been—good or bad—does he transmit good or evil karma to a new being. As soon as the five *skandhas* are dissipated by death, a new, distinct individuality is formed by the action of the karma of the old individuality,—the surviving karma of each person at death creates a new set of five *skandhas*, and these new *skandhas* form a new personality. This new being inherits the merit or demerit, morally speaking, of the dead and gone old being; and according to the nature of the karma of the defunct individuality, according to the merit or demerit inhering in the dead person's surviving karma, will be the nature and circumstances of the life of the new being. The life of No. 2 will be happy or unhappy, in proportion as the karma of No. 1 is such as to merit pleasure or pain. In every case, exactly what No. 1 sows, No. 2 reaps. The life which each one of us is now experiencing is just what is deserved as a resultant of the karmic effects of the life of the last preceding individuality, in each case; and as each individuality in

the long chain of spiritual ancestors is the resultant of the acts of the next preceding personality, it follows that each person now living on earth is the heir of the merit and demerit, in greater or less degree, of all the innumerable preceding personalities in his or her immediate line of spiritual descent. We are just what our chain of predecessors have made us, and we enjoy or suffer in this life that which the karma, the doing, the action, of our especial string of mental progenitors entitled them to enjoy or suffer.

Remember that there is no immortal soul, no abiding ego, that is continually re-incarnated, receiving in each incarnation the rewards and punishments due it for its acts in its previous life. The only thing that is common to all the successive incarnations is karma. Instead of a soul-principle, it is karma that passes in an unbroken succession from one life to another, from the first incarnation in a series to the last. Karma continues to incarnate itself until it is incapable of further transmigration, until its last heir, the last individuality it creates, attains Nirvana and thus annihilates karma. When all love of life ceases, all desire for anything of any kind is entirely crushed out, when the person attains a condition akin to that of the stone, as regards utter indifference to life and all that it contains, then no karma is generated or can act; the individuality is in Nirvana, and at physical death it attains Paranirvana, total nothingness, non-existence.

Of all so-called religions, Buddhism, despite its exalted moral code, is the most pessimistic. It is really the gospel of despair. The sole *raison d'être* of Buddhism, the only object of its teaching, is to kill out karma and its effects and thus get rid of the evils of a state of existence. The knowledge which Gautama is said to have acquired, which acquirement made him the Buddha, the enlightened one, was the law or system by which non-existence could be secured by man; an understanding of the means by which the wearisome round of incarnations might be terminated and the eternal death be secured of successive individuality-creating karma. The end and aim of Buddhism is to annihilate karma in each case, and thereby put an end to sentient existence.

San Francisco, Cal.

SPIRITUALISM A RELIGION.

I do not wish to go on record as a critic, especially of our aged philosopher, Prof. J. S. Loveland. Nevertheless I beg the privilege of expressing a difference of opinion on a declaration of principles of Spiritualism. Perhaps he has forgotten that at the World's Fair in Chicago, through the National Spiritualists' Association, Spiritualism was recorded as a religion in the Congress of Religions, thus giving it all the protection of law which religious bodies enjoy.

This act of course necessitated a declaration of principles which was made at the time and duly recorded. It seems to me that a legal recognition is all that is necessary.

Modern Spiritualism began when religion and science had no connection, when religion was

supernaturalism and science infidelism, therefore it was called Spiritualism.

This name does not cover the philosophy and phenomena nor apply to its principles, the proper name of which is Spiritual Science. Spiritual Science is the investigation of universal, immutable spiritual laws, the foundation and origin of all religions of the earth. Laws that began with the human family and will continue as long as it exists. Doctrines and theories originated in the minds of men and change with the advancement of the age, thus Spiritual Science cannot be defined as a doctrine or theory, because it deals with immutable laws and stubborn facts. Doctrines and theories have proved to be the greatest curse of humanity, because they create narrow-mindedness, bigotry and intolerance.

Primitive man declared the earth to be flat. The blue sky a tent-covering, staked at the four corners of the earth. The sun and moon lights which God moved about for the convenience of his people. The stars were small lights pinned to the sky for decoration. Thunder and lightning was the voice and manifestation of God's mighty power. Then after a long lapse of years, in which the Bible records that God directed his people through bloody wars and carnage we come to the dawn of Christianity when a new declaration of doctrines and theories were established, then down to the present day, and now these rules are falling far short of the demand of the age and thus time proves that a simple declaration of man never yet established a truth and never will. Truths establish themselves when rightly understood by man and not by declarations.

Now, then, since cold scientific investigation has compelled religious theories to take a back seat and has discovered solid facts, eternal truths, it has transformed the whole scene. It has established a new heaven and a new earth or rather proved it has existed millions of years instead of thousands according to the Bible. It proves that man first existed more as an animal, that he has stumbled on to facts as his mental faculties expanded, letting in the light of reason, slowly progressing, simply by education and intuition, on up to the present age of civilization, invention, and Spiritual Science, misnamed Spiritualism, and yet it seems that ages must pass before we reach any thing like perfection.

The Professor says, "No amount of gazing at spirit phenomena can make one a Spiritualist." Agreed, but let us be considerate. It is not the phenomena which converts, but the intelligent spirit who produces the phenomena. Phenomena is the bridge which connects the two worlds, over which the spirit-forces pass to and fro. It was the spirits who had proved Methodism a delusion, and returned to inform Brother Loveland of the fact, who converted him, and the reason he is now a Spiritualist and not a Methodist.

MRS. M. E. VAN LUVEN.

☞ All who suffer believe that their sorrow is the greatest; and when happy, that no happiness is so great as theirs.

CASTELAR A SPIRITUALIST.

That the greatest living Spaniard should be also a Spiritualist, is only natural; and we find an interesting confirmation of the fact in the *Revista Espiritista*, of Mendoza, which cites the following passage from an obituary notice, contributed by the famous orator, writer and statesman to the *Ilustracion Española y Americana*, which occupies the same position in Spain and the Spanish colonies, as the *Illustrated London News* does in Great Britain and her dependencies:—

"The infinite charity of Alvarez, the relief he has afforded to so many afflicted souls, the good he has performed on his passage through life, the wise counsels and the virtuous examples he has left behind him, cannot be lost, either here, in the material finite, where a brief existence is under gone and vanishes; nor there, in the moral infinite, where we find God and eternity. I see in the other planets so many other altars of genuine expiation, where souls darkened by evil and afflicted by sin, while subjected to human limitations and contingencies, may be redeemed and purified by luminous ideas and good works. I recognize that all great inspirations resolve themselves into answers to prayer, just as the resin burnt in a censer descends in perfume on the person of the thurifer.... I believe that with all the beings I have loved and lost, during my sorrowful pilgrimage through life, I communicate and converse."

There could be scarcely a more straight-forward or explicit declaration of Señor Castelar's conviction of the truth of spirit return and of spirit communion than is to be found in the last sentence. —*Harbinger of Light.*

SPIRIT VISITORS AT TRANSITION.

On December 4, 1897, the transition of my sister, Mrs. Mary A. Saxten, occurred at Oberlin, Ohio. Her son who was at her bed-side wrote me the following account:

"After it had become apparent that she could not recover the doctor administered chloral to ease her pain. After lying in a partially stupified condition sometime, she opened her eyes and said: 'Oh, I see father and mother and Matthew and James and George'—brothers who had passed over 40 or 50 years ago. She then said reproachfully, 'Perhaps you do not believe that I see them,' and closed her eyes and passed on."

She was not a Spiritualist or church member, but a materialist. Now the question is, at the moment of transition, were her mental faculties so quickened that the memory of those relatives seemed to her real? Or had the spirit so far entered the spirit world that she saw them as they were assembled to welcome her to the spirit world? her spirit for the moment being in two worlds, the physical and the spirit world. I do not consider the fact of itself sufficient to prove our continued existence, but as corroborative evidence it is valuable. My own belief is that she saw the spirits as she said.

JOHN ALLYN.

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THOMAS G. NEWMAN, Editor.

Assisted by an Able Corps of Special Contributors.

☞ The Editor is not responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

☞ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article.

SAN FRANCISCO, CAL., JAN. 20, 1898.

No Spiritualists in Penitentiaries or Asylums.

The *Independent Pulpit*, published at Waco, Tex., in its December number gives some three pages of statistics of reformatory institutions, showing the religious belief of the inmates, and in looking over all the tables not one Spiritualist was found.

We give below the report of one penitentiary and one insane asylum, which shows about how they run. For instance, the biennial report of the western penitentiary of Pennsylvania, located at Alleghany, for the year 1894-96 thus classifies its inmates as regarding religious belief:

Catholic, 145; Presbyterian, 30; Episcopalian, 13; United Presbyterian, 6; other religious belief, 38; Methodist, 110; Lutheran, 21; Baptist, 35; United Brethren, 8; no religious belief, 2. Total prisoners, 408.

The third annual report of the trustees and superintendent of the Illinois asylum for insane criminals thus classifies its inmates:

Buddhist, 1; Christian, 1; Dunkard, 4; Lutheran, 2; Presbyterian, 6; Unknown, 31; Catholic, 30; Baptist, 4; Episcopalian, 1; Methodist, 13; Protestant 2; no religion 26. Total prisoners 123.

A summarized table is then given of 20 penitentiaries, insane asylums and reform schools, showing a total of 14,488 religious inmates, against only 1,671 non-religious.

The article is entitled, "Is Hell Preferable to Heaven?" The editor concludes as follows:

In the light of scripture diagnosis of the future state, these facts inevitably point to an uncomfortable conclusion. If we go to heaven we are to be confronted with these 14,000 Christian convicts, pickpockets, assassins, burglars, rape-fiends, sneak thieves, forgers and green-goods men. If we are bound for hell, we are to meet with only 1,600 of this class of people, about one tenth as many as

will go to heaven. If the future state is to become simply what the character of the inhabitants thereof make it, does it not follow that hell is destined to be a safer and more congenial place of residence than heaven? Does it not appear that the heavenly emigrant would do well to take his revolver along with him through the pearly gates? Looking upon the situation as it thus appears, should not the prudent man decide upon hell as the more desirable place to spend eternity and bring up a family?

In view of these facts, would it not be wise for the theologians to so revise their dogmas that the natural advantages of heaven will not suffer when compared with the attractions of hell?

Of course Spiritualists have no use for such dogmas. They believe that all will reap the just results of their lives in the physical form, and that all will finally progress to the perfect state.

Consistency, Thou art a Jewel!

It will be remembered that on Sunday, Jan. 2, Father Calzia, of St. Ignatius Church and College, of San Francisco, delivered a lecture sermon Spiritualism, in which he asserted that all mediums, seers and prophets were "in league with the devil," and that all who claimed such gifts were impostors, or the agents of Satan.

We have before us the "Monthly Calendar," for January, published by this same "St. Ignatius Church and College." On page 6, it tells the story of St. Agnes, the "child-martyr," who died at 12 years of age, and adds that "in a vision vouchsafed her parents she was seen dressed in queenly robes and accompanied by a snow-white lamb, a fitting symbol of her innocence and purity."

Again on page 21 we find a poem which admits angel (spirit) ministration to mortals and communion with the Unseen. We quote as follows:

"Holy night with its mystery and stillness is dear
To the heart, for it exiles all sorrow and fear,
And whispers of angels who gently bend low
And scatter their blessings on sad hearts below.
Each star as it burns through its watch in the night
Seems to throb with a love growing hourly more bright—
A type of that love which from heaven down flows
To strengthen the heart and to solace its woes."

All this we would call Spiritualism, but then Shakespeare has said, "A rose by any other name would smell as sweet."

So much for the Spiritual truths in which Father Calzia believes, denounces; affirms, denies; promulgates, yet condemns. But now for some of the foolishness which appears in the January "Calendar." On page 7 we find the following

INDULGENCES FOR JANUARY:

On the Feast of the Circumcision, or on any of the seven days immediately following, a plenary indulgence may be gained on the condition of receiving Holy Communion, visiting the church,

and praying for the intentions of the Supreme Pontiff.

On the Feast of the Epiphany a plenary indulgence may be gained by the members of the Confraternity of Bona Mors by receiving Holy Communion in this church, assisting at the services of the Confraternity, and praying for the intentions of the Holy Father.

All who visit this church on the Feasts of the Circumcision and the Epiphany may gain an indulgence of seven years and seven guarantines, if with contrite hearts they recite an Our Father, Hail Mary, and hear the sermon, if one should be delivered.

On page 9 of the "Calendar" appears the following idiosyncrasy, which should put to blush our nineteenth-century civilization:

THE LEAGUE OF STUDY.

The first conferring of decorations for the term '97-'98 took place in the College chapel on Dec. 17. Very Rev. Father Frieden, president of the College, officiated. . . . The decorations were blessed. [Magnetised to retain hypnotic control over the recipient's mind]. Those who were to receive them rose in their places and made the promise never to join Freemasonry or any other secret society. . . . *The decorations carry with them the right to the papal blessing and plenary indulgence on the day of reception and at the hour of death.* Those who gain the last decoration at the end of their college career, gain the same privileges for their parents and brothers and sisters.

Shades of King Solomon! what wisdom, (?) what logic! (?) They are made innocent in advance, and granted "plenary indulgence" therein, for all crimes that they or their parents or brothers or sisters may commit! However, upon "the other shore" it will be found that neither "plenary indulgence" nor "absolution" by priestly hypnotists will save anyone from reaping what they have sown; but on the contrary, it will only add thorns to the paths they must tread.

Before Father Calzia delivers another lecture against Spiritualism, we would advise him to read the 12th chapter of 1st Corinthians and get Paul's advice concerning "spiritual gifts," which he there enumerates as prophecy, discerning of spirits, the gift of tongues (spiritual mediums are often controlled to discourse in many strange tongues today), healing, etc., and then asserts that as the eyes, hands and other members of the body are essential to its welfare, so are the possessors of these various gifts essential to the welfare of the body of the church. Had the church heeded Paul's advice, it would not have been buried in the fogs of ignorance and superstition that have obscured the minds of its adherents from Paul's time to the present day; and it would have progressed along with the ages instead of binding human souls by hypnotic power to dark-age dogmas.

UNITING TO AID THE WORK.

The Unitarian periodicals are uniting, and the plan is a very desirable one. The more of division there is, the more discord exists, and the less influence and power for effective work. Spiritualists should try to unite, not only in their literature, but in every other way. The *Christian Register* has absorbed the *Unitarian*, and the *Old and New*, changed its form, and enlarged the number of its pages. It makes a handsome appearance, is well edited, and deserves success.

THE AGNOSTIC MILLIONAIRE.

Henry M. Tabor, the wealthy merchant who gave such a blow to orthodoxy in his Will, wrote a book entitled "Faith or Fact," on the title-page of which may be read the following: "Illustrating Conflicts between Credulity and Vitalized Thought; Superstition and Realism; Tradition and Verity; Dogma and Reason; Bigotry and Tolerance; Ecclesiastical Error and Manifest Truth; Theology and Rationalism; Miracle and Immutable Law; Pious Ignorance and Secular Intelligence; Hypocrisy and Sincerity; Theocracy and Democracy."

Here is the author's dedication of "Faith or Fact," the work to which the agnostic merchant devoted much time and research:

To the lovers of freedom of every land, and especially to those who have endured the sneers, the invectives, the ostracisms, the persecutions of orthodox Christianity, this unpretentious volume is sympathetically and affectionately inscribed.

In his preface Col. Ingersoll says many kind things about the author, as follows:

I like to know the thoughts, theories and conclusions of an honest, intelligent man. Candor is always charming, and it is a delight to feel that you have become acquainted with a sincere soul.

I have read this book with great pleasure, not only because I know and esteem its author, not only because he is my unwavering friend, but because it is full of good sense, of accurate statement, of sound logic, of exalted thoughts happily expressed, and for the further reason that it is against tyranny, superstition, bigotry and every form of injustice and in favor of every virtue.

Mr. Taber charges the Bible with responsibility for harsh treatment of women in Christian lands, and made liberal quotations from the Old and New Testaments in support of his position. It taught, he said, that the husband should be the ruler; that a father might sell his daughter or sacrifice her to a mob or murder her; that maternity was a crime; that divorce was the privilege of the husband only; that polygamy and the slavery of

women were justifiable; that a man should "surely kill" his wife or daughter if either tried to persuade him to serve "other gods."

In a concluding chapter, entitled "The Republic in Danger," the author indulges in a gloomy forecast of the results of religious encroachment on the liberties of the people, basing his prognostication on the Sunday laws, the laws in various States concerning the oath and against blasphemy, religious teaching in the schools, exemption of church property from taxation, the employment of chaplains in army and navy, Thanksgiving proclamations, and the attempts to amend the preamble of the Constitution by the insertion of a religious declaration.

REMOVAL.

The office of the PHILOSOPHICAL JOURNAL is now removed to 1429 Market St., San Francisco, where our friends will hereafter find us. We have opened a BOOK STORE there, and intend to keep a stock of Occult, Liberal and Spiritual Books, and Periodicals, as well as Stationery, Magazines, etc. We shall be pleased to have the Spiritualists of the Coast call here when in the city, as well as those who reside in San Francisco and vicinity. Please remember the new address, 1429 Market street San Francisco. *As this Store is located nearly opposite the Station B Post Office, where we are well known, mail addressed to our former No. will not be delayed or miscarried.*

THE YEAR OF JUBILEE.

In the beginning of the Jubilee Year—1898—it is well to look around and see where we stand and what has been accomplished during the past 50 years. The *Two Worlds* sums up the whole matter in these telling words, which we commend to the consideration of our readers:

The past year has been one of consolidation. We have had no special outpourings, no very marked changes or developments. Steadily, silently, but surely, the current of spiritual progress has flowed on. Outside our ranks opinions are more favorable. Spiritual powers and principles are being recognized, and under the name of psychic science, hypnotism, telepathy, clairvoyance, psychometry, and cognate powers, are being admitted within the arcane realm of science.

Inside our ranks the work of unification has been going forward, new workers have come to the front, and a better spirit is being displayed. We are beginning to feel our responsibilities, and are striving to rise to the demands of the hour.

As the advance guard in the army of spiritual progress—of rational, religious and spiritual freedom, we must be found worthy, not wanting, when tested in the scales, for ability, worth, honor,

fidelity and love! Our movement is a "forward" one: we are "on the march;" we must ever be in the van in all reform movements, and as individuals strive so to live that our *lives* and motives may commend our philosophy?

Looking forward, 1898 is a great opportunity—shall we be equal to the call? There is much work to be done—only united effort will enable us to carry to successful issues the undertakings which the demands of the Cause, the Angels and Humanity have laid upon us!

ESSENTIALS TO MEDIUMSHIP.

In answer to an inquiry, the *Light of Truth* gives the following:

A sensitive organism, moral stamina enough to resist temptation, and sound common sense. Sensitiveness is mediumship *per se*, but without morality it were better to leave it undeveloped, for it externalises character and brings out the good as well as weak points in the individual, and temptation is not wanting. The visions of St. Anthony and Luther are examples of what all mediums are subjected to, if not through clairvoyance, through other medial qualities, and the former is not the worst. Common sense is needed to remember that, though a medium, you are still a mortal one, and not entitled to any prerogatives beyond what you earn by good deeds and physical purity. Love makes half an angel, purity the other half. To be free from selfishness and sensualism is, therefore, the aim of all, whether mediums or not. Let this be your guide, and you will have all the essentials needed for the desired effect.

BELIEF IN A SPIRIT WORLD.

"Belief in a spirit world is universal," said the Rev. Dr. Lyman Abbott. "Men in all ages have believed in it. Of course, the forms of their beliefs differed greatly and often were grotesque, even horrible; but the foundation belief was there—namely, that the spirit continues to live after death, and that there is a world of spirits the counterpart of the world we are now conscious of."

My religion is love, 'tis the noblest and purest,
My temple the Universe, the widest and surest;
I worship my God through his works, which are fair,
And the joy of my thoughts is perpetual prayer.

THE COURAGE TO BE HONEST.—We need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect, to be true though all is dark, to be faithful though the heavens fall and hearts break and friends and friendship turn to gall. Yes, we must teach men to be unpopular, to be misapprehended, to be ahead of the time, to follow the voice of truth, although it leads into the wilderness, to tell the devil to his face that he lies, and also to give him his dues—an act which requires the supreme courage at all times.—*Boston Investigator.*

The Reviewer.

The Truths of Spiritualism.

Immortality proved beyond a doubt, by living witnesses, by E. V. Wilson, the Seer. 400 pages. Price \$1.00. For sale at this office.

Through the assistance of a friend of humanity, Mrs. E. V. Wilson has been enabled to get out another edition of her deceased husband's book.

The world knows that E. V. Wilson was a remarkable man, and Spiritualists know that he did a great work in the pioneer field of Spiritualism, battling for more than a quarter of a century against superstition, bigotry and ignorance; proclaiming the truths of Spiritualism, and demonstrating its facts with his wonderful platform-tests, compelling the intelligent and thoughtful people of his day to think and investigate, thus converting thousands to the truth.

This book contains a record of many of the remarkable tests and experiences of Mr. Wilson in the different cities and towns of our land. Also instructions in the development of mediumship, facts in Spiritualism, etc.

A fine picture of the author adorns the fly leaf. It radiates with Brother Wilson's personality throughout, and is an inspiration to all who have the good fortune to read it.

Parasitic Wealth, or Money Reform, by John Brown. 169 pp. Price, \$1. Chicago: Chas. H. Kerr & Co.

This is a manifesto to the people of the United States, and to the workers of the whole world, and dedicated by the author to "the cause of social justice." It is a masterly argument against hoarded wealth and for the betterment of the conditions of the laboring classes.

Light of Truth Album, containing the photographs of over 200 prominent workers in the Cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 100 pages, nicely bound and lettered in gold with silver embellishments. Price \$1.00. Postage, 25 cts. extra. For sale at this office.

Bejtelmes Vilag, (Mystical World) is the title of a new weekly periodical, published in Buda-Pest, by Baron Johann Mikos. It is the first periodical in the Hungarian language devoted to the study of occult phenomena.

Professor Cornill in his "History of the People of Israel," now running in *The Open Court*, Chicago, reaches in the January number that most inspir-

ing and heroic period of Jewish history where the Maccabees wrest the independence of their people from the Syrian tyrants by whom they had been so long oppressed. Dr. Cornill's portrayal is as fascinating as a novel. \$2.00 a year.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Dr. Dean Clark is lecturing during January in Attleboro, Mass.

Mrs. S. A. Hatch and Mrs. Sarah Walters are coming to the Pacific Coast.

The First Association of Philadelphia, has W. J. Colville for January and February.

Dr. F. L. H. Willis has removed to Rochester, N. Y., and may be addressed at 543 Alexander street.

Prof. W. C. Bowman has been delivering a series of lectures in Chattanooga, Tenn.

Lyman C. Howe is building up the societies and awakening enthusiasm at Milwaukee, Wis.

Mrs. Logan's Circle of Harmony, at 909 Market St., Sundays at 11 a. m., is well attended.

Lansing, Mich., now has its own temple. It is located in the old City Hall block, the former council room being used for the auditorium.

The golden wedding of Mr. and Mrs. A. J. Case, of Waverly, Iowa, occurred on the first day of January, 1898. Mr. Case is a Spiritualist of 48 years.

Dr. J. M. Peebles has been lecturing for the First Spiritual Church of Indianapolis, Ind., and has now returned to his home in San Diego, Cal., for a short rest.

G. W. Kates and wife will accept camp-meeting calls; also have open months next fall and winter to serve local societies. They will also accept calls to organize the Y. P. S. I. Address them at 234 Monroe avenue, Rochester, N. Y.

The New Year was welcomed in at Unity Hall, 77 31st street, Chicago, by a fine audience, which were entertained during the evening by Mrs. Georgia Cooley, Max Hoffman, Mrs. Dr. Warne and others, with beautiful messages, poems and addresses.

Prof. Mingo is still quite ill, at his home, No. 834 Mission street, San Francisco. We are glad to say that a spiritual benefit-entertainment was given for him last Friday at 997 Market street, and hope that the proceeds will help to comfort him in his lengthy indisposition.

Mr. and Mrs. Lillie and Mrs. J. J. Whitney entertained a good audience last Sunday at El Dorado Hall, in the Alcazar Building, 120 O'Farrell St., San Francisco. There was an inspirational lecture by Mrs. Lillie, and spirit messages by Mrs. Whitney. Mr. Lillie rendering excellent music.

The Southern Cassadaga Camp-Meeting, near Lake Helen, Volusia county, Florida, will commence Feb. 6, and close March 20, 1898. First class speakers and mediums will be present. Tourist tickets can be purchased in all large cities direct to Lake Helen. For particulars, write to EMMA J. HUFF, Corresponding Secretary, Lake Helen, Fla.

Last Friday evening, at 605 McAllister street, San Francisco, the Ladies' Aid Society gave a testimonial benefit to Mr. H. D. Barrett, President of the National Association. Excellent music was furnished by Blanchard's Band, and a farce was performed entitled, "The Quiet Family," by the Young Peoples' Society, which was greatly applauded.

R. A. Stitt test and healing meetings Sunday & Wed'y at 8 p. m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

Letter from San Jose.

The best way to elevate Spiritualism and other sciences is to honor their best representatives and ignore the unworthy, as in politics the people should seek the best citizen instead of waiting for the office-hunters' approach. It often happens that the boastful pretender with the flaming handbills attracts the multitude while substantial merit is ignored.

It is the duty of the press to call attention to those who do their duty well, and live for something else than the almighty dollar.

At the present time we have an example of this in San Jose—a spiritual healer of extraordinary merit and at the same time of uncommon modesty. Dr. E. Elliott, late of Santa Monica, where he was highly esteemed is demonstrating his power as a healer and has served a number without charge. His success in healing the most formidable cases of paralysis, rheumatism and other diseases is equal to any I have ever known.

I would mention merely the case of Judge Barackman, of Santa Monica, who seemed to be a hopeless physical and mental wreck, considered by physicians entirely incurable. His right limb not only helpless but wasted away, when Dr. Elliott took hold of the case and in three treatments, restored him so that to the surprise of his friends, he walked out, and in three weeks restored him so completely that he was ready for business—when it was found that the emaciated limb was restored so as to measure over two inches more at the calf, and over four inches more around the thigh. His work here is of that character and his success is due to the spiritual power that assists and guides him.

JOS. RODES BUCHANAN.



Letter from Comanche, Tex.

TO THE EDITOR:

All our spiritual papers are good and should receive a more generous appreciation and support, at the hands of our people. Mrs. Tillie M. Reynolds, of Troy, N. Y., was with us for awhile during last Fall, and Mrs. Carrie M. Hinesdale has just left us, after a month's ministrations. They are both grand, noble workers in our vineyard. J. F. McCARTY, M. D.

From an Afflicted Sister.

TO THE EDITOR:

Notwithstanding my second stroke of paralysis I am still able to wield the pen sufficient to be legible. I owe it to the properties in the Negative Powders of Dr. Spence. I have used Dr. Spence's Positive and Negative Powders many years and can recommend them. My vocal organs were affected so that I could only speak with difficulty, now I am able at 65 years of age, to do the house work of a family, including washing, with my right hand.

I appreciate the kindness you extended to me in sending me the *PHILOSOPHICAL JOURNAL*. People who have the means wait till it is too late to do good, too late to bring comfort to the poor and afflicted—when every gift, however small, would be another jewel in their crown. C. C. FIELD.

Indian River, Mich.

Obsessing Spirits.

TO THE EDITOR:

In company with J. M. White, I held a number of meetings at Burlington Junction, Mo., and vicinity. Some undeveloped mediums had been there, undertaking to do more than they could, adding some fraud to fill out the program. It is difficult for a genuine and developed medium to do much good after such work. There is no organized society there, and it is an excellent place to do missionary work, by a good lecturer.

I had quite an amusing experience a short time since that will show how Catholics hate this work, and will use all means in their power, both in the body and out of it, to prevent its success. A trance medium was under control of a pretended guide, who I knew was a lying spirit, and I told him so, when he owned up to it, stating that he was a Catholic priest who had come to ruin the medium and to prevent him from doing anything for the cause of Spiritualism. He said he had control of the medium and would hold him forever in obsession, defying me and my spirit co-workers

to put him out. After I worked him up to a proper pitch, a guide said, "Hypnotize him." The priest said: "Don't you tell him to hypnotize me." I soon hypnotized him, released the medium, and held the priest under the influence about six hours. His friends had meanwhile come to take him to his teachers. I released him and they took him away.

I have had several similar experiences, and while I don't dislike Catholics, I know that they in spirit life try to prevent the spread of the truth. Nearly all cases of obsession are by Catholic controls.

For the friends of truth having cases of obsession among their friends I will release them without remuneration. I am willing to do this for the Cause, and the great pleasure it gives me to rout the enemy and restore the person's own intelligence.

Maitland, Mo. DR. R. A. DAVIS.

The International Jubilee.

TO THE EDITOR:

Prof. E. Adolf Whitelaw, of 497 Franklin Avenue, Brooklyn, N. Y., late of San Francisco, has been appointed Director of the Musical Department of the Jubilee at Rochester, N. Y., June 1-8, 1898, to whom all matters relating thereto should be addressed. Prof. Whitelaw is President of the Brooklyn College of Music. Music is to be a great feature of the celebration. Send your name, address and contributions to FRANK WALKER, General Manager, Hamburg, N. Y.

Evolution.

TO THE EDITOR:

I thank you for the notice you gave of my little "Rhymes Composed at Odd Times." I make no claim for them only that they are unique in peculiar originality. Let us hope a few grains of wheat are left amongst so much chaff.

I am an Australian by accident of birth. If such be my misfortune it certainly is not my fault. But in Australia the rivers run inland, the lakes are on the tops of the mountains, the trees shed their bark and not their leaves, and the cherries grow with stones on the outside.

If Spiritualism has anything of good I want to be right in it, to get that good. I want to be a spiritual Spiritualist, a liberal Liberalist, a kind of a free thinking Methodist as well.

Truth—eternal truth—is not an "ist"—not an "ism." Sects multitudinous, multifarious, multinominal, "and still they come." How anyone can stay in any one of them, in this day of progressive thought, is more than I can tell. You can't make headway by standing still, and only a mummy and a hard shell Baptist are consistent. "Move on," says the Policeman of Natural Law, "or I will run you in the tanks for obstructing the thoroughfare." "First the blade, then the ear, after that the full corn in the ear. When I was a child I

thought as a child, I spake as a child, I understood as a child, but when I became a man I put away childish things."

"New occasions teach new duties,
Time makes ancient good uncouth;
We must ever up and onward,
Would we keep abreast of truth."

But oh, if I had only stayed right with some "orthodox creed!" What an eminent preacher I might have become—if—

If ifs were not the ifs they are
Imagination's loveliest scene
Would nothing have its bliss to mar
Or spoil what then there might have been.

But having put my hand to the plow I've got to keep right on plowing.

Alas! I do recall, and oh how vividly, the time I first took up the special study of evolution, and how I did try to comprehend the concatenation of its wonderful process, from the jelly-fish to the ape, the monkey to the man. I found myself upon the sea beach (and you know how hard it is to walk in the sand). My cousin, the jelly-fish, was just about to tell me where the missing link lay buried, but I could not hear the feeble voice on account of the troubled waves.

In vain to go to the jelly-fish
To learn the ancient lore,
For though it tells all one could wish
The words are drowned in the thunder sound
Of the restless ocean's roar.

As the village blacksmith, "toiling, rejoicing, sorrowing, onward through life he goes," so went I, until at last I found myself face to face with a cage full of monkeys, but ah, they had formed themselves into a debating society with many hard "nuts to crack."

By many a sign and word of mine,
Which now I need not mention,
I tried again, but tried in vain,
To gain from them attention.

Perhaps enraged at being caged?
Whatever the solution?
I never got that chattering lot
To talk of evolution.

This left me in somewhat of a quandary. Who am I? Where did I come from? Where am I going?

Just how I came upon this earth
Is more than I can tell;
If I were present at my birth
I don't remember well.

By evolution, grade on grade,
A process sure but slow;
Was I from clay like Adam made?
Like Topsy—did I grow?

I am completely mystified
And mixed up more and more;
My neighbor claims he lived and died
A hundred times before.

And one says this, another that;
A third some other thing,
Till I can't tell just where I'm at—
'Tis all so puzzling.

I have to take a lot on trust,
Nor boast of birth or blood;
I fear that I shall turn to dust
And find my name is "mud."

WALLACE E. NEVILL.
2929 Sacramento St., San Francisco.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

A good Book is thus noticed in *The Two Worlds* for Nov. 12, 1897:

Mrs. Sara A. Underwood, formerly an Agnostic, has issued a truly remarkable record of her Automatic Writing Experiences, which should have the attention of all who are interested in the study of mediumship. It is a valuable work, especially coming from such a source.

This is an excellent book for a holiday present. Bound in cloth \$1.50. In paper covers \$1.00. For sale at this office.

American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

How She Earned It; or \$25,000 in 11 years, by a woman who made it. Illustrated. 204 pages, cloth bound, \$1.00. St. Louis: Anna C. Reifsnider Book Co. For sale at this office.

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

How we Master our Fate, by Ursula N. Gestefeld. N. Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

Mediumship and its Development by W. H. Bach. 104 pp. Price 25 cents. For sale at this office.

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

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THOMAS G. NEWMAN, Editor & Publisher, 3141, San Francisco, Cal.

Solitude.

I sit alone by the ocean side
And watch the white-caps' feathery tide,
And breathe a wish that the blue-faced deep
Would lull my anxious fears to sleep;
That on each murmuring, rising swell
It had some whispered word to tell,
And from the silent, sleeping seas
Would voice its secret melodies.

My spirit feels a holy calm,
And warm upon my brow a balm
Falls like the gentle spray and dew,
As though some presence that I knew
Walked on the sea of airy space
And mirrored back a loving face.
I feel deep wells of tenderness
Roll back the tide of bitterness.

And fresh the humid air I breathe,
Nor do I feel my fate to grieve,
Though friends like airy phantoms leave,
Still with a prayerful spirit crave
That this dissolving, changing gloom
Drop fragrance in its waking bloom,
And through the sadness of the air
Weave garments for my thoughts to wear.

I sit alone in solitude
Yet drink in it sweet quietude,
A radiant light from heaven crowned
With loves fair work all circling round,
The evening dusk grows cool and dim;
I hear the ocean's solemn hymn
And as I rise to hence depart
I feel new strength within my heart.
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See our Book List on page 49.

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